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The American Friend

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Quaker Men -- Advance!

Special Call

Our Growing Unity

George A. Walton

For a Lay Ministry

David O. Stanfield

Militarism and Crisis

Leslie Frazer

Pacifism Inadequate for What?

Editorial

In the Next Issue

Rural Values
By Stanley Hamilton

Quaker Education
By David Henley

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QUAKER UNITY AND CHRISTIAN UNITY

BY GEORGE A. WALTON

George A. Walton is Clerk of the General Conference of Friends and former Head Master of George School.

Friends from all parts of the world in their association with the World Conference at Oxford have experienced a unity in spirit which continues to open new depths of thought and faith. Oxford brought to many "fresh insights into truth through Divine inspiration and mutual assistance." This experience was continued in the Philadelphia General Meeting of Friends on November last and the Central Committee of Friends General Conference at Swarthmore in January. Several members of Philadelphia Yearly Meeting (Arch Street) accepted invitations to attend. All told, five Yearly Meetings were represented. One third of those present were members of united monthly meetings.

The desire for a greater spiritual unity among Friends is clearly a part of a world-wide movement towards Christian unity. Five Friends attended the Third World Conference on Faith and Order in Lund, Sweden, August 1952: Preston T. Roberts, Philadelphia Yearly Meeting (Race Street); Howard Brinton, Philadelphia Yearly Meeting (Arch Street); A. Ward Applegate, Five Years Meeting; Percy Bartlett, London; and Sylvian Green, Ireland. Amelia Norlind, Swedish Friend, was present as a consultant. Articles by Howard B. Brinton in The Friend and Preston T. Roberts in Friends Intelligencer and A. Ward Applegate in The American Friend have provided excellent reports both of the thinking and the spirit of this occasion.

The approach to unity confronts obstacles in published creeds, in liturgies and clergy considered to be divinely ordained, and in histories and traditions older than the Quaker background. Basically different conceptions of the nature of the church serve as a barrier. The desire for a greater unity is, however, keen and urgent. Christ is not divided. He cannot be at enmity with Himself. The sectarian spirit among the Churches is regarded as contrary to the will of God. In a more worldly sense, Christianity is a lost cause if an effective unity is impossible.

Do Friends desire to help? At what point can a body as small as ours make a contribution?

The opening address at Lund by Leonard Hodgson, an Anglican clergyman, suggested that Quakers are reminding the Christian church of an important aspect of truth.

"For where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20).

Dr. Hodgson said, "Sacraments are a means to an end. The end is communion with God. . . . Even in His dealing with us in this world God is not bound by His sacraments; the most catholic of us must train our flocks in such a way that when a regular communicant is called to work in regions far from any Christian altar he need not think that he is being taken away from communion with God."

Howard Brinton's article quotes Hodgson further and concludes with his question whether God may not be calling and training the Society of Friends to prove that worship may be real communion without creed, liturgy or clergy if led by the Spirit of God. Dr. Hodgson recognizes that there might be a place for such a body in a united church.

Another opportunity for Friends to serve Christian unity is suggested in a letter from Percy W. Bartlett to Earle Edwards for the Committee on Christian Unity of Friends General Conference. Percy Bartlett was the only representative of London Yearly Meeting at Lund.

"The most hopeful sign from my point of view was a repeated admission that neglect of the doctrine, and also of the experience, of the Holy Spirit, was at least one point of weakness."

Friends, of course, do not live by doctrine and might misunderstand a statement that we are qualified to strengthen an admitted weakness in the ecumenical movement. We do understand experience. At Oxford, two hundred Friends united in approving the sentence, "The Quaker faith is a religion of experience." The experience is in seeking to follow

(Continued on page 119)

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Editorials . . . .

The Ministry of Writing

Friends try generally to encourage a widespread ministry in their meetings. It has been said that they are trying to "abolish the laity," certainly not the ministry. On the one hand they do not intend to emphasize speaking for its own sake, nor on the other to make a fetish of silence. They want all members to be mindful of the inner voice which might speak audibly through them to others.

How much have we thought about a widespread interest in ministry through writing? This does not mean for a moment that all Friends must write or that all writing must be published. First of all it must be written. Not everyone who aspires to write should expect to get into print, but there should be a host of young Friends who through their courses in schools and colleges and through practice should enter the ministry of writing.

This first of all means concern to say something and then practice in saying it, through the pen, though much of one's practice efforts are put in the waste basket as fast as they are written. In writing as in all else sincerity is more important than finesse. The steps are rather like this: (1) I believe this, (2) I want to write it, (3) I have written what I genuinely feel. Beyond these self-tests other tests may be applied to the finished product.

Is there an interest in this idea? If so, a small corps of Friends will stand ready to receive, to examine and offer suggestions that are sent to *The American Friend.*

Pacifism Inadequate for What?

There are both Christian pacifists and Christian non-pacifists, each making his own judgment on what the Christian position really is, as he faces international conflicts and war. From both groups one could find many persons who would agree that raising the question of the inadequacy of pacifism is like asking whether Christianity is adequate.

Adequate for what? For stopping the Korean war soon? For ending war as an institution among men? For resolving all kinds of conflicts? Most Christians of whatever "camp" would reply that it is men who are inadequate, not Christianity. They have said many times that Christianity has not been tried and found wanting, but found difficult and not tried. It can always be said that Christian pacifism is adequate for ending any war if . . . , if there are enough pacifists in the right positions at the right time.

It can also be said, by faith more than by proof, that Christian pacifism can end the institution of war — given the time in which to do it. But even time, plenty of it, cannot do it if in the meanwhile individuals have not taken a serious stand for what they believe to be the way of peace. That was a part of the way by which slavery and other evils were destroyed. Good ideas are always born "too soon."

Sometimes it is well, for the sake of making progress in our thinking to leave the mooted words, such as pacifism and militarism and ask, Is God inadequate? Is Christ *not* the answer to our needs? When we do that we begin to see that the nature of our questions is much the same. We then can begin to sense the tremendous resources of "adequacy" in Him from whom our help comes. The help may come slowly and, let us not forget, it may come on the nether side of a cross for us. Are we "adequate" for that?

Such a position does not by any means dispose of all perplexities — perplexities and choices which one cannot always see or determine in advance. A basic principle or conviction will never save one from the sheer difficulty or sometimes the impossibility of immediately applying it.

In the meantime let peace-work and peace-thought each aid the other.

"Men of Distinction" in the Army

The Christian Evangelist, journal of the Disciples of Christ, refers to the lamentable murder of a South Korean minister by an American army officer and three enlisted men as the work of "Men of Distinction." Lord Calvert or its near equivalent had apparently prepared the minds of otherwise good men for a shocking crime in which an innocent Korean Presbyterian minister was beaten until he later died.

The attitude of South Korean Christian leaders showed great restraint at the time of this tragic affair and at the memorial service. Now comes the news that a light sentence has been imposed on the offender. A spokesman for the National Christian Council of Korea called the sentence very unfair and stated, "We could appeal for forgiveness, only if the court martial had made a proper and fair sentence—but murder is murder and not mere assault. We are afraid this case may establish a bad example for the future."

The Rev. Pil Sun Chun, chairman of the executive committee of the National Christian Council of Korea, declared: "The verdict cannot be understood by the Korean people. It is obvious now the life of a Korean means nothing to the United States Army. A life is precious to Americans only if it is an American life."

This publicized case from Korea brings certain test questions to the fore — the nature of wrong doing and "punishment" and the classification of crimes during war.

Though the murder of a civilian under such circumstances is particularly reprehensible, the greater crime is war itself which trains men to kill and gives awards for it. Under the unnatural conditions by which men are forced to live on foreign soil and with the main "escape" by way of drinking it is not surprising that they lose discrimination in the use of weapons.

Probably the chief murderer in this case was the liquor dollar in the tills of distillers and in the pockets of all of us who tend to tolerate the traffic.

Given the total view of these conditions one can understand and, as suggested by the Korean Christians, *forgive,* but it is likely that the light sentence given in the military court martial is evidence not of forgiveness but of condoning a crime perpetrated on loyal South Koreans — an attitude which might not be too difficult for a seasoned military mind.

We are required to keep our balance when affairs of this kind occur and remember that good men are often driven to dreadful deeds.

The Arm of Flesh Will Fail You

The builder of a better world who believes that there are no resources beyond his power to wish and work sooner or later will face a great frustration. Acting as his own God he soon comes to the end of all resources, with no basic faith to tide him through his defeats.

If there is God; if God is love; if He is actively creating; if He is indeed a mighty leaven in the hearts of men; if Christ was not defeated at Calvary, but if instead he conquered by his cross — then there is power by which a lonely man need be no longer alone. He is linked, inadequate though he may be, with the Eternal.

History for this man then becomes "His story"— the story of God working among men. There is evidence that many secular minded people are becoming convinced of this saving truth as they see the human failures around them. They should not forsake their own power to think, to analyze, to act, as they try to link all of these with the Power that sustains all good work.

Men shall not have world peace if they do not in their measure know the active, stirring, creative peace that passes all understanding.

E.T.E.

Look Well to the Growing Edge

All around us worlds are dying and new worlds are being born;
All around us life is dying and life is being born.
The fruit ripens on the tree;
The roots are silently at work in the darkness of the earth
Against a time when there shall be new leaves, fresh blossoms, green fruit.
Such is the growing edge!
It is the extra breath from the exhausted lung,
The one more thing to try when all else has failed,
The upward reach of life when weariness closes in upon all endeavor.
This is the basis of hope in moments of despair.
The incentive to carry on when times are out of joint
And men have lost their reason; the source of confidence
When worlds crash and dreams whiten into ash.
The birth of a child—life's most dramatic answer to death—
This is the growing edge incarnate.
Look well to the growing edge!

HOWARD THURMAN

(Used by permission)

Call for More Lay Ministry

Open the Door of Your Heart

By David O. Stanfield

"Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me."— Revelation 3: 20.

Here is a heartening call by a young Friend for a vital ministry from more members in our meetings for worship and in our service. This message is basic to our future.

THE DOUBLE SEARCH

WE ARE not alone in our search for fellowship with our heavenly Father. It has not been left only to us to find God — to establish contact and enjoy spiritual communion with Him. These words of John from the book of the Revelation would have us know that God is searching too for those human hearts which will open their doors to Him.

As Rufus Jones put it, we are engaged in a double search, where we strive to come into the Divine presence and where God is seeking for doors thrown open in welcome.

From the second part of this verse we are given a glimpse of what happens when we respond to the voice of God speaking within. When the Christ enters the open door of our hearts there follows an experience of fellowship and communion, such as the sharing of a meal together.

The good news we have is that God is standing ready now to enter our hearts and strengthen us. We don't have to wait until the properly ordained clergy are present; we don't have to wait

until 11:00 o'clock Sunday morning; we don't have to wait until we can lay our hands on a Bible or turn to the right passage of Scripture to find God and have His healing Spirit come with cleansing power into our hearts!

Our True Guidance

About 100 years before the Society of Friends was established in 1652, a revolution had erupted in the Christian church. The Bible had been translated into the everyday language of the people so that everyone could read it for himself. Up until that time the Bible had been in Latin which only a very few could read, chiefly the clergy. This meant that the knowledge of the Scriptures and their significance as a guide to living came largely through the interpretations of clergymen. The clergyman stood as an agent of God, and the people were taught that they could reach God and learn His will only through these agents, who sometimes colored their interpretations to their advantage.

With the printing of the Bible in the language people could read easily and understand, they sought out God's will directly from the Scriptures without the clergy's interpretations. The final authority of the religion of these people shifted from what the clergy and the official church said to what the Bible said.

Then along came the Quakers with another revolutionary discovery. They began to testify to the experience of coming to know God directly and of learning directly from His Spirit how He wanted them to live. Over and over again, in his *Journal*, George Fox proclaimed that, "The Lord would teach his people himself." "I directed them to their teacher Christ Jesus, and so passed away." "I directed them to the spirit and grace of God in themselves, and to the light of Christ in their own hearts, that they might come to know Christ, their free teacher, to bring them salvation, and to open the Scriptures to them."

Prayer and Ministry

His primary concern was to lead the people to an experience of knowing God personally, particularly through prayer. Fox was seeking to direct people to the same Spirit that had inspired the authors of our Scriptures.

The question I would raise is this: Have we as Friends today become convinced, through our religious experiences, of this testimony of Fox — this testimony which has been supported by many Friends through our 300 years' history?

If our experience has convinced us of this Quaker testimony, then it will have a telling effect on the way we worship and pray. When we gather to worship, we will come with the expectation that God Himself will be with us and that His Spirit may powerfully move us in unexpected ways. No previous plans or arrangements will stand in the way of or hinder the free working of the Spirit. Is there such freedom in our meetings for worship? Or are most of our fellow-worshippers afraid to pray, offer personal testimony or share a message as the Spirit has directed them for fear they would be upsetting or interrupting "the service"?

Although we pastors may have been inspired sometime during the week, and although we may have sought to put down in our best words after much labor such inspiration, are we sensitive enough to the leading of the Spirit and to the condition of the members of our Meetings to recognize that what we may have thus prepared may not be what the Lord would have us say on that particular morning? Do we have the honesty to admit that we have no message when we know secretly within that we are not truly inspired?

There may be times when the pastor is not the one the Lord can use most effectively that morning; some other member may have opened the door of his heart to receive and then to pass on God's word for that particular time and place.

If we are convinced of the fact that God's Spirit can speak to us directly, then there will be a freedom in the ministry among us. The ministry in our meetings will be filled with greater power.

Need for Public Prayer

If we are personally convinced of the truth of this testimony of George Fox, it will have a noticeable effect on the way we pray. I believe that we reveal to others more about the depth of our religious experience in the way we pray than in any other way. For when we pray and feel carried into the presence of God, we reveal whether we know Him well or not, whether we fear Him or love Him, whether we think of ourselves first by making requests or humbly attempt to express the fullness of our gratitude for what He has already done for us.

The decline of vocal prayer in our meetings for worship is more serious than many Friends recognize. Too frequently the only time vocal prayer is heard is just when someone is called upon. Should there not be more spontaneous and moving prayer, if we allow the Spirit to work freely among us?

As we all know, today we are greatly handicapped by a tragic lack of Friends ministers and pastors. One reason, but not the only one, for this lack is that we haven't encouraged enough freedom in our meetings for worship. Most Friends in pastoral Meetings now assume that the ministry is the responsibility of only the pastor. We need very much to discover and encourage a new ministry to rise up among us.

This testimony of the immediate presence and power of the Spirit not only affects the ways we worship and pray, it also affects the way we conduct our monthly meetings for business, the way we treat the other members of our

(Continued on page 124)

Militarism and Crisis

By Leslie Frazer

I FOUND Philip Johnson's article, "Pacifism and Crisis," in the February 12 issue of the AMERICAN FRIEND, very interesting although I completely disagreed with most of the opinions which make up his reaction against pacifism.

I thoroughly agree with the short introductory paragraph. I have no serious criticism to make of the three paragraphs in his first section although it seems to me that he shares too much the current American trend in its preoccupation with, and fear of Communism rather than concerning himself with the basic problems of our economic life. He is not entirely unaware of this as he admits that it is "possible" that there are deeper ills. Also I think that the parallelism between Communism and cancer, although interesting, is somewhat too pat and not entirely accurate.

I

It is when we reach the second section that we really come to grips. By broad generalization to parallel pacifism with militarism (or non-pacifism as the writer negatively names it) as just two "imperfect means to an ideal end" seems to me to be giving the matter an academic brush-off treatment. Although the writer concludes his first paragraph with "a very simple and obvious conclusion" the matter did not appear to me simple and I did not share the "obvious conclusion."

Whatever conception of "perfection" we may hold, do we not agree that the means used should be consistent with the end sought? If the end sought is a Christian world of universal brotherhood, with freedom, justice, economic security and equal opportunity for all, we should pursue means which are consistent with such an end.

Leslie Frazer, a former clerk of Indiana Yearly Meeting, is a resident of Richmond, Indiana, and a member of West Richmond Monthly Meeting of Friends.

The next paragraph involves us in the question of what we mean by "pacifist." I do not see pacifists, as the writer seems to do, as mild good-hearted "do-gooders" whose real dynamic is completely negative; although I believe that many of them feel a terrific sense of futility and frustration in their own inability to build constructively. Also I do not see history as a series of isolated consecutive problems such as Hitlerism, Communism, etc., where we jump from crisis to crisis. If I may answer Johnson's question, "How was the crisis of Hitlerism met?" the obvious answer is that it was met by violence. But it is also obvious that no solution was reached and the problems of the Western World were only compounded by that violence.

Rather doesn't the method of violence only make our problems worse? It would seem that each war sows the seeds of a larger more violent war. One of the worst aspects of the war method is that it always tends so strongly to create in the attacking country the same vicious elements that are in the enemy country: supremacy of the military, ruthlessness, paganism, an atmosphere of suspicion, distrust and a fear psychosis.

II

I have never had any fear that Hitler, Mussolini or Stalin would conquer America or overrun the world, if we should keep our own military forces within our borders. Even with no Gandhi or other organized non-violent resistance movement, the most that such a self-appointed tyrant can do in the modern world is to "burst out" his "containment" by spreading his authority into neighboring states; and this by appeals to fear among his own people. He may exert political influence somewhat further. Perhaps some small, very backward illiterate country with a degenerate populace and with rich natural resources, might be exploited with the aid of military force; but any distant conquest, against America or any other vigorous industrial nation even if disarmed, must bog down of its own weight.

We have now spent billions of dollars in constructively trying to rebuild Europe physically and morally — in trying to undo the damage which we caused in following the non-pacifist method. Surely the non-pacifist method failed. The disciplines of non-violence may be more difficult; the processes of non-violent resistance may be slower than those of war or violent conflict. But I am sure that they are far nearer to the method of Jesus, and that, in the long run, they are the only really permanently effective methods.

For a Christian to assume that military or violent means are the only "adequate means" is to me a rather shocking assumption.

III

My disagreement is most acute in the last two paragraphs of the second section. Not only is war not the final adequate means. The blunt truth is that pacifism is strongest, not where its "moral respectability" has been "saved" by non-pacifists, but where it has been put to the most severe tests. The pacifist wants no moral chestnuts pulled out of any fires by anyone. Rather the draft inductee who quiets his inner voice that "war is sin," excusing

and congratulating himself as a tolerant guardian of pacifist minorities (whom he secretly admires) is perhaps rescuing a few moral chestnuts of his own. There is no monopoly of merit in either pacifist or non-pacifist camp. However, I believe that pacifists, as a group, do not ask for a sheltered position. It is true that pacifism has not been tested on a large scale except in India, but it is not true that it has not been tested at all.

In my opinion if the pacifist sentiments had been deeply held by many and had been tested on a large scale in America and England in 1939 we would surely know now how utterly right they were.

The last paragraph of section II is a dramatic appeal to our fears, but, as I have previously indicated, the picture appears to me very unreal. I do not by that, however, mean to imply that pacifists would never have grim problems to face.

Much as I respect Bertrand Russell as a writer and lecturer, and A. N. Whitehead under whom I have done graduate study, I agree that such an appeal to authoritarianism proves nothing and I hold that pacifism is more tenable on moral, intellectual and historical grounds. To me it appears that the choice between pacifism and violence is not merely a choice between adequate and inadequate means. Although pacifism appears to me the more adequate I am not sure that adequacy is the most significant test-word to use in exploring their differences.

There are differences. In most circumstances violence may produce a change in the personnel of national leadership of a vanquished nation more quickly than non-violence. But violence not only does not get at the roots of the problem; rather it usually aggravates the causes of the conflict and the same problem breaks out in other more vexing ways. Since the method of violence is not consistent with the end sought, the situation may militarily be brought under the control of the conquering power but the basic causes remain.

IV

One of the greatest weaknesses of the treatment shown in this article manifests itself in the unilateral comparison of pacifism to violence. The writer does not consider what might happen, for example, if a vigorous pacifism manifested itself in Hitler's Germany. Would he have objected to Hitler's conversion to pacifism? And yet actually pacifism, like militarism, cannot be contained within national boundaries. A growing militarism manifests itself in "armament races." A growing pacifism is manifested by growing internationalism.

A fair consideration of pacifism should not take a unilateral myopic view of it. With Paul, we should struggle not against men but against principalities and powers; not against Hitler as such, for in many ways he was only a symbol, but against the evils of his regime. Pacifism faces such a struggle; it does not preclude struggle but provides a more adequate means.

While I believe that the real pacifist can tell us much of value in method as well as in end, and while I do not assume that war was or is the only finally adequate way, I join with the writer in much of the last section. To me it appears, however, that militarism and violence constitute the false doctrine and the dangerous practice. If our civilization is destroyed, the devotees of non-pacifism, in their struggle, will destroy it.

QUAKER UNITY

(Continued from page 114)

Divine leadership in our worship, our meetings for business, and in the contacts of daily life. Some describe Divine leadership as the Inner Light; others as the Living Christ within; still others as the Saviour, the crucified and risen Lord. All accept George Fox's concept of "that of God in every man." The human activity in seeking and responding is an experience in the spiritual realm. It signifies the Holy Spirit working upon the human mind and soul. Out of it come genuine devoted worship, heartfelt prayer, judicious participation in the business of the meeting, worthy standards of right conduct in business and professional matters and an attitude of love in community and family relations.

These fruits of the spirit are true and real among those who interpret their religious experience as the creative work of the Holy Spirit of God, as among those who interpret it as salvation by Christ. The two approaches are united in Holman Hunt's prophetic painting, "The Light of the World," and in the concept of Christ's Holy Spirit. They are united also in Quaker experience, in numerous previous periods of worship and in the bonds of personal friendships. Love is stronger than language.

The word, "seed," was often used by early Quaker thinkers and writers to describe this basic spiritual experience. Seeds sprout and grow. The Quaker seed can become useful to a united Christian church.

To bear this fruit the Quaker way of life will develop beyond the present level of achievement. The "Message to All Friends" from Oxford said, "We see that what we need today is not a new message but new lives." In motive and procedure, we are to become less worldly and seek God's will more precisely.

To bear this fruit, Quakers will find it necessary to study theology, not as a system of thought or a creed, but to learn the language of religious experience.

To bear this fruit, Quakers will move into an ever closer fellowship, based upon love for God and man. A divided Society of Friends is handicapped in making an effective contribution to Christian unity.

Quaker Men in the Local Meeting

Quaker Men work together in a program of Christian concern and service for the advancement of Christ's Kingdom. The aim of Quaker Men is to serve in the Kingdom of Christ by strengthening our local Meetings, Yearly Meetings and Five Years Meeting.

Here are Quaker Men of Little Ridge Meeting (Indiana) engaged in a Christian service project. They are, left to right: William Brewer, Clyde Monroe, Austin Yale, Lawrence Barnes, harvesting corn for a neighbor "in need."

CALIFORNIA

The men of California not only gave birth to the idea of a nation-wide organization of Quaker Men "working together for God" but also have sponsored an ambitious church extension program in their Yearly Meeting with a goal of establishing one new Friends Meeting each year. In addition they have assisted with improvements at Quaker Meadow Camp, have sponsored the raising of funds for the Central Office Project, and in May, 1954, will be hosts for the first national conference of Quaker Men.

NORTH CAROLINA

North Carolina men are engaged in an extensive organization program reaching into every local and Quarterly Meeting. In addition to emphasizing the enlisting of all Friends men in this Christian movement, they also have assumed responsibility of raising their share of the funds for the Central Office Project.

WESTERN

Quaker Men of Western Yearly Meeting sponsored a campaign to raise nearly $22,000 to purchase an interest in the youth camp, Quaker Haven, and have assisted in the general improvement program there. They participated in the Central Office Project and underwrote the completion of that effort in the Yearly Meeting. Now they are raising funds to pay off indebtedness acquired in the erection of a new Meetinghouse at Quaker Haven.

IOWA

Men of Iowa Yearly Meeting have shared in the development of the youth camp, Quaker Heights, and during the past year have been engaged in furnishing materials and labor for the redecoration of dormitory rooms at Penn College. They, too, have helped raise funds for the Central Office Project.

INDIANA

Indiana Quaker Men have concentrated their efforts in recent years to the development and improvement of Quaker Haven Camp. They also have found time to foster an Opportunity Fund for White's Institute and join with other Quaker Men in raising funds for the Central Office Project. Indiana men have led all other Yearly Meetings in perfecting a working organization with a total of nine Charter units at this time.

WILMINGTON

Wilmington men are busily engaged in providing seats for the new auditorium at Wilmington College, with good progress reported on the project. The men in Wilmington also have helped in the development of the Yearly Meeting youth camp, Quaker Knoll, and shared in the Central Office Project fund raising.

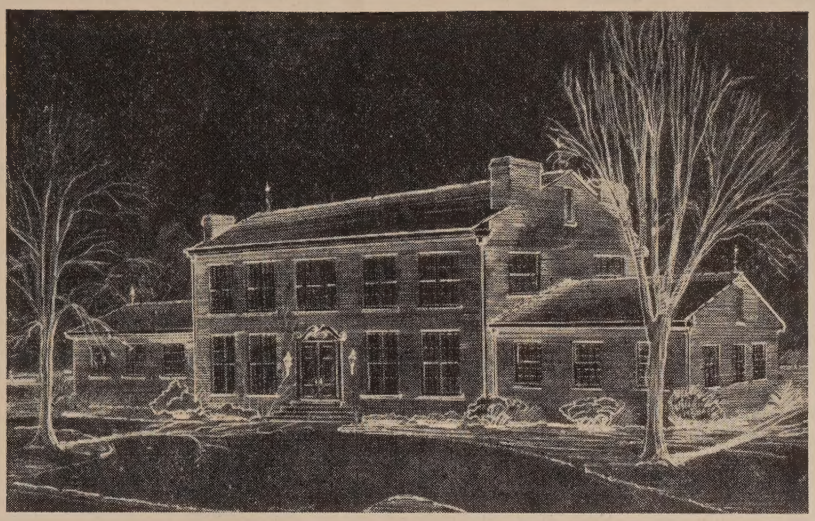
OTHER YEARLY MEETINGS

Interest in the men's movement is stirring in Nebraska, Baltimore, New York and New England Yearly Meetings and other areas where Friends are located, and first steps toward organization have been taken in most of them. Even before organization is completed, men in all these areas have joined hands in the development and improvement of youth camps, in the Central Office Project, in church extension efforts and other projects.

QUAKER MANPOWER LINKED WITH GOD'S PO

Quaker Men in the Five Years Meeting

The first work accepted by the new organization (October 1950) of Quaker Men was the raising of money for a new Central Office Building for the Five Years Meeting. Under the leadership of R. Ernest Lamb good progress is being made.



A new drawing of the Central Office building is presented here. It is Williamsburg architecture, to be aggregate stone, faced with brick and will be a building of which we can be proud as it stands among the trees and pleasant out-of-doors at Quaker Hill.

OUR PROGRESS TO DATE

IN SPIRITUAL AWAKENING

There is a "ground swell" of spiritual concern by men across the Five Years Meeting. It is one of the most encouraging aspects of our life today. It offers to Friends of the Five Years Meeting a new and higher level of spiritual life. Our man-power is awakening, asking for important work — and finding it!

IN FINANCES RECEIVED

A goal of $150,000 was set for the new Central Office building. To date over $120,000 in cash and pledges has been received and the work still continues. There is every reason for encouragement. Pledges and cash should be sent to Jesse O. Parshsall, Second National Bank, Richmond, Indiana.

IN BUILDING PLANS

The first building plan did not prove generally acceptable and consequently the above drawing has been authorized by the building committee. This will give us yet greater encouragement as we erect a headquarters building that will be attractive and serviceable. Friends who visit Richmond will enjoy a good Five Years Meeting home, in pleasant surroundings at Quaker Hill. As soon as a sufficient amount of cash is in hand, work will start on construction.

OUR PLANS AHEAD

FINISH THE BUILDING

The vast majority of the Monthly Meetings have done well. There is ample evidence of real loyalty and concern for this part in the work of the Church. If all pledges for 1952 and as much as possible of the 1953 pledges are paid in, the building can soon be under way. Has your Meeting pledged or paid? Some have already gone "the second mile," beyond their quota.

PLAN SPIRITUAL ADVANCE

The new building is only the first step in an enlarging future for Quaker Men, for it is not only a building, it is also a spiritual service. This service must expand into the up-building of all of our meetings. A program of evangelism and outreach will continue. We are now being made ready for it.

BUILD IN NEW AREAS?

A new program of evangelism, outreach and spiritual deepening can lift the local meetings, Yearly Meetings and the Five Years Meeting to a new, vital, spiritual fellowship.

Across America are new fields and opportunities for service. They call to us. Shall we answer? Our local Meetings will be stronger if they have a program of outreach. Quaker Men are ready, eager for an important spiritual Advance!

Friendly Life—Far and Near

In the interest of developing a more vital and widespread "Lay Ministry," the Executive Council of Wilmington Yearly Meeting recently conducted a special seminar. On four consecutive Saturdays representatives of local Meetings met for these discussions.

* * * *

John and Dorothy Sinton held a special series of meetings at Dublin, Indiana, for one week beginning March 22nd. Following these meetings, they were at Fountain City March 29th. They are sailing for their home in Ireland April 9th.

* * * *

D. Elton and Pauline Trueblood were guest speakers at Quaker Day, held by Friends of Whittier, California, Meeting on March 21. The men and women met separately with D. Elton Trueblood speaking to the men and Pauline Trueblood speaking to the women. After dinner a mass meeting was addressed by Elton Trueblood.

* * * *

Dutch Friends write that they cooperated with other groups in helping relieve the distress caused by the floods in Holland. Their small amount of clothing for relief was turned to this purpose. The American Friends Service Committee is now receiving contributions to be channelled through Dutch Friends.

* * * *

Off-campus classes in adult education are being conducted by Nebraska Central College with an enrollment of more than one hundred in six different cities of the area. The trustees are studying the possibilities of offering certain basic courses in Agriculture, and especially in Christian rural life leadership. The college suspended on-the-campus activities for the present year.

* * * *

Howard and Gertrude Kershner have returned from a 12,000-mile trip through the United States with stops also in Canada and Cuba, speaking to groups of ministers along the way. They were also on radio, made television appearances, and gave Sunday morning addresses in churches. Howard Kershner's paper, *Christian Economics*, now reaches 175,000 ministers of all denominations.

* * * *

In South Africa elections are to be held in mid-April, and it is reported that tension over the race question is running high. In a recent letter to Allen J. White, W. Scarnell Lean, retiring clerk of South Africa Yearly Meeting, writes: "We pray for your support; the next few months, perhaps weeks, are going to test us severely. We hope we may be faithful; we need much more light than is usually ours."

* * * *

The Associated Executive Committee of Friends on Indian Affairs will hold its annual meeting this year at Pendle Hill, Wallingford, Pennsylvania, on Friday, April 17. There will be sessions Friday morning, afternoon, and evening, followed on Saturday and Sunday, April 18 and 19, by a conference on general problems of American Indians and the Relation of Friends to Them.

* * * *

Howard E. Kershner's address, "God, Gold and Government," first given at the Commonwealth Club at San Francisco and later at the Institute of Public Affairs, held annually by the University of Virginia, was chosen by Freedoms Foundation, Incorporated, at Valley Forge, to receive the top award for 1952 in the category of essays. The award consisted of a gold medal and one thousand dollars in cash.

* * * *

The American Friends Service Committee has begun soliciting funds for relief work in South Korea. A goal of $75,000 has been set for the first eight months of operation. The committee will be working in conjunction with the Friends Service Council of London. The relief work will be undertaken with the sponsorship of UNKRA—United Nations Korean Relief Administration—and with the permission of the Republic of Korea.

* * * *

Earlham College reports progress in the raising of $1,500,000 for their "Decade of Rebuilding." The Lilly Foundation has given $500,000 contingent upon the raising of $1,000,000 by the college. A substantial part of the million has been raised to date.

FRIENDS AND THE NEWS

Do you have information about Friends and their activities which would be good news to other Friends? If so, share them through The American Friend. And, don't forget—you can give a subscription for three dollars.

Friendly Fellowship

ACKWORTH, IOWA — Ackworth Quarterly Meeting convened recently at Indianola with very good attendance both days from each of the five Meetings.

Orval Cox, Yearly Meeting Superintendent, was the speaker.

Devotionals for the business session were conducted by Professor Charles Moore of Penn College, acting pastor of Indianola, after which the Junior and Intermediate groups went to their rooms with their sponsors, Mary Ellen Nicholls and Inez Smith.

Professor Watson of Penn brought the Sunday morning message from Matt. 13, "the two parables of the seed." Jean Masher, the young Friends Superintendent, conducted the Sunday evening service. It was approved to give $25 from their treasury for Noel Palmer in Jamaica. The remainder of the service was conducted by young people from William Penn College.

Dinner was served most efficiently for the large crowd each day. Flowers were provided for tables and church by Floralia Gardens, operated by members of the Indianola Meeting.

Anna M. Vore

* * * *

AKRON, OHIO—Friends in Akron, Ohio, are now meeting on the second and fourth Sundays of the month in the Y.W.C.A. in Akron. They meet at 3 p.m. for worship, which is followed by a period of study and discussion. They have an average of twenty at their Meetings for Worship, and fifty interested persons and Friends attended a special meeting to hear Charles and Alice Chapman, recently returned Service Committee workers. Their next business meeting will be on March 22nd, opening with supper together. They would be glad to have any Friends visit them either at this time or for their Meetings for Worship. The clerk is Catherine Noel, 94 Castle Blvd., Akron 13, Ohio.

* * * *

LYNN, MASSACHUSETTS—Recently the Silsbee Street Friends Meeting held a successful meeting for Quakers and members of the Wider Quaker Fellowship to further the social concerns of Friends in this area.

Dr. Prentiss L. Pemberton, Associate Professor in Christian Sociology at Andover-Newton Theological Seminary

spoke on "The Christian's Responsibility to Civil Liberties." Similar meetings are being planned for April and May. W. Carlton Jones

* * * *

ITHACA, NEW YORK—Under date of Ninth Month, 16, 1952, Ithaca Monthly Meeting applied for membership in Scipio Quarterly Meeting. This request was presented to the Quarterly Meeting held in Syracuse, New York, Eleventh Month, 2, 1952. An appointed committee met with Ithaca Friends and reported to the Quarterly Meeting held in Rochester, N. Y., Second Month, 1, 1953. Warm approval was given to the recommendation that Ithaca Meeting be accepted into Scipio Quarter.

The Ithaca Meeting has been for some years an independent monthly meeting under the care of the Fellowship Council. It has long considered this step and in the words of the present clerk, Ruth S. Freeman, "we now feel clear that we should like to associate ourselves with other Friends in this area in Quarterly and Yearly Meetings in a closer fellowship than has been possible in the past as an independent Meeting."

Scipio Quarter welcomes this long established and active Meeting into fellowship. We feel greatly blessed by this addition. Mabel S. Otis

* * * *

ST. PETERSBURG, FLORIDA—The annual Conference of Florida Friends was held this year on March 14th and 15th at the St. Petersburg Meeting House. Bernard Walton was present again after visiting widely among Friends in the South. The address on Saturday afternoon was given by Bernard Haviland of Westtown School with the subject "The Meaning of the Oxford Conference." The Florida "Young Friends" group met on Sunday morning and had dinner together at the Negro Kindergarten in which Friends have taken an active interest.

James and Alice Walker were recently here for a week's visit and the former spoke at a tea meeting, telling of the program of the Friends World Committee as well as playing some of the recorded speeches and sessions of the Oxford Conference.

Interest has been stirred again in the establishment of a "guest home" for Friends in St. Petersburg. Many have felt that a quiet home with meals provided might fill a real need for older Friends who are no longer able, or willing to live independently.

The First-day School has been growing and now enrolls 19 members with other short-time visitors. One project this winter was a visit to one of the Jewish synagogues in the city, and a return visit from about 30 Jewish children to our First-day School and meeting. A similar exchange is planned with the children of one of the Negro churches. An adult Bible class meets every other First-day under the leadership of Alfred Satterthwait, formerly of Urbana, Illinois.

Caroline Nicholson Jacobs

FIRST VIOLETS

Where the winds blow in spring,
You know I am there to sing
Of their enchantment.
Where they blow, dangers hide;
You know they stir all buried,
Dead, to life again.

Where first violets stand
In April's dank-leaved hand
I am there to sing;
And recall, as they wave,
The sullen empty grave—
The abortive stone.

PHILIP R. JOHNSON

LIKEWISE THE HEART

Chameleon-like, the ocean changes hue
And mirrors in her ever-mobile face
The fickle moods of sky, as if she knew
By instinct what her master's hand would trace
Of chilly gray for days deprived of sun;
Of indigo when all is clear and bright;
Or wash of gold and flaming path, to run
From shore to sun descending into night.
Likewise the heart reflects, though faint or bold,
Life's shifting lights from rose to sullen gray,—
And hope's bright beam can splash it o'er with gold
Or burst of instant flame, as a sudden ray
Of kindly love breaks on its banks of woe,
To turn the darker clouds to richest glow.

VIDA R. PRIBBENOW

A MULTITUDE WAS FED

Mind wonders how two little fishes
And five loaves fed the hungry throng;
How anything evolved from water
Could turn extremity to song.

How seed is quickened passes knowledge;
The alchemy by which a vine
Hangs full of fragrant purple clusters
Intelligence cannot define.

Nor is the knowledge necessary,
But trustfulness in Him, instead,
Who blest and multiplied the little
Until the hungry throng was fed.

GERTIE STEWART HOWARD

TO A NEW-FOUND FRIEND

They say old friends are best: I do not know
That this is always and forever so,
For some will feel a constant urge to grow,
While others dwindle—seem to lose the glow
Of former friendship—seem to miss their parts
In sharing what is best in human hearts;
Become forgetful, getting out of touch,
Or cynical, considering overmuch
The darker side of life. The Inner Light
Once shining in them, has become less bright,
Till cynicism rears its ugly head,
And lo! the old-time friendship now is dead.
But thou, O new-found Friend, dost ever grow
In stature, and thy life doth ever show
A balance of emotion, mind and will
That makes up for lost time, and surely still
Will speak to me in accents that must fill
My heart with wonder, with a strange new thrill,
So that I feel we always have been friends
Unknowingly, enough to make amends
For the lost years before our paths did cross,
So that we cannot count the past a loss.

FREDERICK R. TAYLOR

London Reflections

Invitation to Russian Youth

An invitation has been sent by London Yearly Meeting's Young Friends Committee to the Soviet Union inviting ten Russian young people to join with an equal number of British Young Friends in a work camp to be held this summer. The project in which it is hoped they will unite is to assist the Reading Family Housing Association in the erection of some houses. The association draws together people who are building their own homes. During the three weeks that the campers are together they will live in simple conditions in one of the houses of Leighton Park, the Quaker School near Reading. Besides the actual work, it is proposed to provide opportunities for discussion, recreation and visits to historic places in the district. After the camp concludes, it is suggested that the young Russians should stay in the homes of British Quakers for a few days before returning to Russia.

The concern for this visit arose about a year ago in the Oxford University Young Friends Group, and now has behind it the united support of Young Friends in this country. They see it as a practical expression of the peace testimony, and a small contribution they can make to the easing of the East/West tension through the fostering of international friendships. Meeting for Sufferings warmly supported Young Friends in their courageous concern.

Friends and the Coronation

Along the processional route from Buckingham Palace to Westminster, there are already many signs of preparations for the Coronation in June. The most obvious being the large stands to seat many thousands of spectators.

At the last Meeting for Sufferings these stands became the center of a long discussion. It arose as Friends considered whether to accept or refuse six places on them which had been offered to the Society. Each seat will cost four pounds. Some Friends felt strongly that the offer should be refused. The main ground for their view resting in the fact that the procession would be almost entirely of a military nature, and that the pomp it expressed was not in keeping with Quaker simplicity. It was not thought that Friends could fittingly be "mere spectators" of such a ceremony.

Other Friends did not share the thought that those who viewed the Coronation from the stands would be mere spectators. In their opinion they would, in a very real way, be sharing in the religious ceremony that would take place in the Abbey, and would support the Queen in her act of dedication to the service of God and of her people. They pointed out that it had earlier been agreed to accept the one place in the Abbey itself which it was almost certain would be allocated to the Society. Others expressed the view that to take the seats in the Mall would be to accept a privilege; the place of Friends was with the ordinary people standing on the ground. It was argued, however, that the government's decision to dispose of tickets for the stands through recognized groups such as the churches and the professions was the most democratic method of ensuring fair distribution. As it was obvious that there were a number of Friends who would wish to use the seats, the Meeting finally agreed to accept them on the understanding that no charge was to be incurred by the Yearly Meeting Fund.

It was very clear that the Meeting was united in its loyalty to the Queen, and would be upholding her in prayer that she would know the presence of God with her in her arduous duties.

Visit to America

Young Friends in this country have also gladly accepted the invitation from their American counterparts, to send four of their number to attend the conference to be held at the end of August at Guilford College. Careful consideration is now being given to applications that have been received in response to a letter published in *The London Friend*. It is expected that the British group will consist of two men, and two women, and will sail for New York in the *S. S. Georgic* on July 9th. This will enable them to share in visitation of Meetings, in Young Friends conferences and work camps.

George H. Gorman

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OPEN THE DOOR

(Continued from page 117)

families at home, the way we get along with our neighbors, and what we do for the nameless masses of starving, cold and homeless people of our world.

I am convinced that Friends have a testimony to bear and to be heard as part of the voice of the whole Christian church. Let us commit ourselves to opening the doors of our hearts, and keeping them open, to receive the Spirit and its saving power. If we are faithful and humble, our Meetings, which we love, will become stronger in their ministry to the needs of all. Our meetings for worship will become a blessed sharing; strong testimonies for peace, temperance and improved race relations will be maintained.

Without this spiritual experience and without these Christian testimonies, our meetings will decline in power and the whole church suffer.

The Sunday School Lesson

Prepared by Russell E. Rees

For May 3

Building the Church at Ephesus

Acts 19: 8-10, 20: 17-27

The lesson for today covers the material found in Acts chapters 18 to 21, and follows the course of Paul from Ephesus to his return to Jerusalem.

Two methods of studying the lesson should prove valuable. First, study it with the idea of seeing the various kinds of problems and opposition met by Paul. One of the problems suggested was Apollos, a very able and devout man from Alexandria, who was fired with evangelistic zeal, but was limited in his understanding of the gospel as Paul preached it. After further instruction by Aquila and Priscilla, Apollos became an effective worker, but in his early encounter with Paul, he was lacking in full understanding. That, we may suppose, was a problem in many places, and probably accounts for the theological emphasis in much of Paul's writing.

Another difficulty was encountered in the sons of Sceva, Jews, who saw the good work of Paul, and wanted to copy it, for the sake of the popularity it would bring to them. They wanted the values, without the motivations of the gospel.

Demetrius, the silversmith, was another obstacle in the way of Paul. The silversmiths made their living by fashioning trinkets used in the worship of Diana, the goddess of fertility. When their income was threatened, they attacked Paul. This is the economic hostility which Christianity sometimes still meets.

Finally, the Jews continued to oppose Paul, saying that he was undermining the true faith, and teaching matters contrary to the law. Now parallel may be found to all these opposers in our time too. Inadequate knowledge and understanding, jealousy and covetousness in respect to the gospel, fear of financial loss, and religious prejudice are constant threats to the gospel. For Paul they were critical, because he was the pioneer of the faith, finding his way through a wilderness of misunderstanding.

A second study might be made of personalities of the story. Here you find names appearing that merit further investigation.

One might also take this as an occasion to think of the functions of religious leadership, under the titles, teacher, evangelist, pastor. It is clear that Paul did many things, and that his work falls, at times, under one of these three titles. The three functions are not exclusive, but complementary. Evangelization must be supported by instruction, and instruction must be supplemented by pastoral care. The wisdom of Paul is seen in the fact that when he completed an evangelistic mission in any area, he left carefully instructed men to carry on the work of teacher and pastor in these communities. Sometimes, as among Friends, the responsibility was left with the elders, a group of prepared persons. But the importance of a full-scale approach to the needs of people, including at least these three emphases, has not always been realized.

Questions:

1. Put down on paper the three or four important results of Paul's dealing with opposition, and try to say why they have become important to the Christian church.

2. Do you think the Society of Friends has adequately provided for the three functions of religious leadership? How is it provided in your own Meeting?

For May 10

Paul, Under Guard, in Rome

Acts 28: 14b-24, 30-31

The printed lesson begins with Paul's arrival in Italy, where he was met by the "brethren" at Appius, or the Forum of Appius, on the Appian Way, the famous road from Capua to Rome. Seeing them, "he thanked God, and took courage." The lesson has to do with his prolonged stay in Rome.

The accusations which accompanied Paul to Rome were evidently not considered serious by Roman authorities, as he was allowed to live in a private house with a guard, and where he was free to continue his preaching and teaching for two years. There was a Christian group in Rome, and they were eager to hear what Paul had to say. They came to him, asked him to instruct them, and the small group grew under his leadership. It was not many years before an emperor was to be alarmed by the growth of the sect, and undertake to wipe them out.

Not only did Paul teach and preach without much constraint in Rome, but he took occasion to write to the churches formerly established in other journeys. The letters to the Philippians, Colossians, Ephesians, and to Philemon are all assigned to this period. It is well to read these prison letters along with the account in Acts, to see the concerns arising in Paul's mind, his attitude toward imprisonment, and his ripened advice to the churches as he neared the end of his life.

To those of us who excuse ourselves because of "untoward circumstance" and say that if we had greater liberty of action we would do more, Paul is good medicine. To be sure Paul's actions were seriously limited by imprisonment, and one might like to guess as to what Paul would have done in the way of spreading the gospel if he had been free to travel as he had previously been. But the four letters which we have, written in Rome (and there were probably many more, now lost), illustrate that a really great spirit, full of his message, and eager to share it, can use adversity to the glory of God.

The letter to the Romans, written long before the imprisonment, gives some idea of the quality of the group located there. Paul did not throw out his messages indiscriminately. They were written to particular situations, and with considerable knowledge of the needs of the group to whom they were written. So Paul must have known much about the people to whom he wrote in Rome. The profound sweep of his thought in this letter is a compliment to the intelligence of the Roman Christians. Was he disappointed when he actually saw them? We do not suppose so, from this letter. They were eager, unprejudiced, sympathetic and courageous. In spite of chains, I think Paul must have been comparatively happy with them.

For our comfort it is added that some believed, and some did not. Paul, like Christ, could not claim a one hundred per cent success.

Questions:

1. Why have so many of the great religious writings come out of imprisonment? Is it good for people to be in prison, or is it a mark of the value of religion that imprisonment often sharpens spiritual insight?

2. Do most of our excuses for limited activity carry weight?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The average Burmese farmer works a five-acre farm, lives in a five-dollar house on five cents a day and tries to feed his children on one cent a meal. Rural missions are helping to do away with hunger and poverty.

Rural Church Department
Drew Seminary

Correspondence

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.—MILTON.

COMMENDS ARTICLE ON HOLINESS

To the Editor:

I sincerely wish to compliment you on two of the contents of the February 26 issue of The American Friend.

I refer to the editorial, "Prayer and Morals in the Nation," and to the article, "George Fox and Holiness," by my good friend Arthur Roberts.

I often wonder if God doesn't see our nation many times in the same light as He did the Nation of Israel when He spoke to them through Malachi, of their honoring Him with their lips, but being devoted to the material things of the world with their hearts. . . .

I was chagrined when I read in the article published in the Saturday Evening Post about "Quakers" a few years ago, that someone had given the writer the information that there were Friends whose doctrines were "closely approaching the Pentecostal and Holiness sects!" While "official" (Richmond Declaration) Friends doctrine does not agree with the Pentecostal people, *it is definitely Holiness.* In fact, Friends were "Holiness" 100 years before John Wesley formulated the present Holiness doctrines!

Roscoe B. Townsend
Box 408
Center, Colo.

PACIFISM NOT PASSIVE

To the Editor:

Will you please recommend to Philip Johnson, whose article on "Pacifism and Crisis" appeared in The American Friend, that he read MacGregor's "New Testament Basis of Pacifism," Rutenbars' "The Dagger and the Cross," study the Friends Discipline and the life and teachings of Jesus. . . .

Pacifism should not be passive. We must be very active discovering the best way to lessen the frustrations, frictions and tensions of our day, and very diligent in helping to work out solutions to the needs and problems of other countries as well as our own.

It does not require two months in Europe to understand why people there believe armaments lead to war. They know war solves no problems—only intensifies them. All of Europe wants peace, and they know it would not require as much effort, money, suffering and grief as does war. If America had the experience and terrible results of war Europe knows, we would rethink our policies.

We have not even tried honest understanding, genuine good will and negotiation. We haven't given the United Nations enough support for a chance yet.

Mary E. Cadwallader
R. R. 2, Oskaloosa, Iowa

COST OF PACIFISM

To the Editor:

The arguments in Philip Johnson's article, "Pacifism and Crisis," in your issue of February 12th seem quite unassailable except for a vital omission; i.e. that Jesus Christ understood all the consequences of nonviolence and yet deliberately commanded his disciples always to forgive, only to love enemies and to do them only good.

His teachings seem quite clear on these points. His immediate disciples knew by experience the cruelties of man to man but they followed the teachings and life of their Lord. Many suffered martyrdom; no doubt they exposed their friends and families to injury, but their lives carried strange convincement.

None of us in a modern mobilized state can extricate himself wholly from public policies which injure our fellow men. Perhaps we should all cease to call ourselves Christians, while helping each other to follow as closely as we can the instructions and example of our Lord.

J. Passmore Elkinton
741 Harvard Ave.
Swarthmore, Pa.

LEADERSHIP GRANTS AVAILABLE

Quaker Leadership Grants for training have been established by the generosity of two concerned Friends. The grants are to be made mostly to younger American Friends who have shown evidence through achievement in the leadership of one or more of the organized activities of Friends. The following examples are mentioned: American Friends Service Committee, local Meetings (pastoral as well as non-pastoral), Yearly Meetings, Friends Fellowship Council and World Committee, Friends Committee on National Legislation, Pendle Hill, and Friends colleges and schools.

For a more full understanding of the required qualifications, interested persons may write the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa.

POETRY CONTRIBUTORS

Philip R. Johnson, West Elkton, Ohio
Vida R. Pribbenow, Box 393, Laguna Beach, California
Gertie Stewart Howard, Alexander Hotel, St. Petersburg, Florida
Frederick R. Taylor, High Point, North Carolina

BIRTHS

CARTER—To Lester and Anna Lee Carter, a girl, Nancy Jane, born February 12, 1953, at Russiaville, Indiana.

DOWNING—To George and Christine Downing of Chatham, New Jersey, a son, Peter Stalker, on March 9.

SCOVILLE—To Mr. and Mrs. Montgomery Scoville, a daughter, Cynthia Ann, at Glens Falls, New York, on February 25.

STOFFREGEN—To David and Jean McGrew Stoffregen, a daughter, Emily Jean, February 13, 1953, at Cincinnati, Ohio.

MARRIAGE

FABENT-CLEVENGER—Aneete Clevenger, daughter of Mr. and Mrs. Donald Clevenger, Winchester, to Lanen Fabent, son of Mr. and Mrs. John Fabent of Plymouth, Ind., on Feb. 14th at the Winchester Meetinghouse, Wilbur Kamp, pastor, officiating.

DEATHS

GIFFORD—Sara Austin Gifford on February 10, 1953, at New Beford, Mass., at the age of 71.

She was the daughter of James A. and Mary E. Gifford of Westport, Mass. Mary E. Gifford was a recorded minister of Westport Monthly Meeting.

Sara A. Gifford received her education at Moses Brown School in Providence, R. I., graduating in 1898, and in Boston University.

On the death of her mother she decided to make nursing her life work and graduated from St. Luke's Hospital in New Bedford making Obstetrics her specialty.

She made her home in New Bedford with her brother-in-law Abram S. Cook and attended New Bedford Meeting when able, but retained her membership in the meeting of her birthplace, Central Village, Westport, Mass.

She leaves one brother, Robert A. Gifford, and several nephews and nieces.

MARLING—Daniel Ransom Marling, on Feb. 11, 1953, at Whittier, California. Born on March 20, 1869, in New Providence, Iowa, he married Mary Alice Pidgeon Nov. 29, 1900, and came to Whittier in 1915. He was an active member of First Friends Church with special attention to missions. For 21 years he was president of the mission board of California Yearly Meeting.

Surviving him are his widow, Mary Alice Marling; two sons, Harold and Jesse Marling of Whittier; two daughters, Mabel Morris of Baldwin Park and Marie Cravatt of Bakersfield; and two sisters, Effie Essex of Whittier and Mrs. H. E. Dreier of Iowa Falls, Iowa.

MCCOY—Ross G. McCoy, 66, on March 3, 1953, at Kokomo, Indiana. He was the son of Benjamin and Alice McCoy, born in Shanghai, Indiana, and was an active member of the Union Street Friends Church. He is survived by his widow, Mattie Woolley McCoy and six daughters, Frances Barrett, Eleanor Stahl, Florence Swick of Kokomo, Doris Ronk of Galveston, Arlene Stinson, of Frankfort, R. R. 6, and Alice McCoy at home; seven grandchildren and three sisters, Mabel Lord and Opal

Oldaker of Kokomo, Mary Miller of Bennetts Switch and a brother, Lester McCoy of Kokomo.

Funeral services were March 6th with Norman Young officiating. Burial in North Union Cemetery.

NEWLIN—Peachie Newlin, wife of Frank Newlin, on February 23, 1953, at Russiaville, Indiana. She was a member of the Russiaville Meeting where services were held with Wm. R. Abram and Frank Stafford officiating. Burial was in the New London Cemetery. The husband, nieces and nephews survive.

TRUE—Ora Jones True, on February 10, 1953, at Grand Junction, Colorado. She was born July 22, 1883, the daughter of Abram and Rachel Emry Jones at Springbank, Nebraska, moving to Richland, Iowa, when she was 19 and where she was formerly a member. Surviving are her husband, W. A. True, Collbran, Colo., two daughters, Rev. Lois True, Collbran, Colo., Esther Bartlett, Merion, Colo., five sisters, Mrs. Everett Coffin, Fairfield, Ia., Mrs. Frank Hawthorne, Chadron, Nebr., Mrs. Walter Cox, Richland, Ia., Mrs. Clarence Davis, Whittier, Calif., and Mrs. Orlande McIntire, Nampa, Idaho. Funeral services were held in the First Church of the Nazarene at Grand Junction, Colo., Feb. 13 with Rev. Harry Dickerson, officiating minister and burial was in the Municipal Cemetery, Grand Junction, Colo.

WINSLOW—Julia E. Winslow, 90, at Portland, Maine, on February 25, 1953. She was born at Fairfield the daughter of the late Isaac and Sarah Winslow and had been a school teacher for many years. A member of the Oak Street Friends Church, Portland, she is survivied by a sister, Rena L. Winslow, Portland; three nephews and a niece. Funeral services were held at the Oak Street Friends Church and interment was in Lakeside Cemetery, Winthrop.

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WANTED

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As-Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one black north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for Worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 am., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark, Phone 5-0985.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tuscon, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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